Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57

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ORIGINAL MISCELLANY.

TOTAL DEPRAVITY.

It is so difficult to describe the doctrines of modern Orthodoxy in words which its advocates will consent to own as just expressions of their faith, that we are glad whenever an opportunity occurs of quoting their language. Such opportunities are less frequent than one might expect, because there is seldom a disposition in the friends of this system to exhibit their doctrines in a precise and unambiguous statement. A late number of the 'Baptist Repository,' a weekly journal published in New York, has however spoken without reserve on the subject, which gives the title to our present article. How far other Calvinists may be willing to adopt the definition or the reasoning of this paper, we do not pretend to surmise; but since it proceeds from a respectable source, and comes before the public in editorial dignity, we may presume, that the article has not been lightly prepared, and that it contains the opinions of at least a considerable body of Christians. We extract a part of it, to show what views are maintained, and on what grounds they are supported.

"By the doctrine denominated total depravity, we are not to understand as great a *degree* of wickedness as *can* be; or that man is as bad as the Devil; or that all unregenerate men are equally bad; but this only; that the unregenerate are utterly destitute of holiness, and consequently, that so far as their moral exercises *are* concerned, they are *unholy*. There are indeed unregenerate men, who have no disposition to murder or steal or commit any crime whatever. Still, their morality emanates not from a principle of holiness, not from love to morality *as a requisition of God*, not from regard to *him*, and a desire to do what is pleasing in his sight; but from inferior motives and feelings, such as a regard to propriety, or reputation, or the monitions of conscience, or the feelings of humanity, or self interest, or peace of mind, or some other consideration of a similar nature; all of which a mere man of the world may possess, and yet be entirely void of that feeling of the soul in relation to God which constitutes holiness or piety.

"This view of the subject shows how there can be *degrees* in *total* depravity, and furnishes an answer to the question, How can a man that is *totally* depraved be any *worse*? It likewise shows the unsoundness of that argument which goes to establish the position, that because men are not as bad as the Devil, or as bad as they can be, they are not therefore *totally* depraved.

"It must be obvious on reflection, that sin, how small soever in degree, has not in it one particle of moral goodness, and that it is *entirely* evil. Sin is not *partly* good; nor is it *indifferent*; it is positively and thoroughly evil. If then sin is depravity, it is entire or total depravity. And as a destitution of holiness in a moral agent is sin, it follows, that those who are *totally* destitute of holiness are *totally depraved*."

Let us give a little attention to these remarks. The amount of them, so far as explanation of the doctrine is concerned, is simply this, that total destitution of holiness in a moral agent is total depravity. Depravity then is not something positive, but a mere negation. Nonsensical as this may be, it is a great improvement on the old theory, according to which man was not only "utterly indisposed, disabled, and made opposite unto all that is spiritually good," but was also "inclined to all evil, and that continually."—Suppose however that we bring the modern doctrine to the test of common sense. Children are generally thought to be moral agents at a very early age. Upon their entrance upon this state they evince a want of all holiness, *therefore they are totally depraved!* It is really too bad to offer such reasoning in defence either of important truth or of serious error.

The morality of unregenerate men, says this writer, "emanates from inferior motives and feelings, such as a regard to propriety or reputation, or *the monitions of conscience*, or *the feelings of humanity*, or self interest, or *peace of mind*, or some other consideration of a similar nature." We confess this is the first time we ever heard that a regard to propriety, or the monitions of conscience, or the feelings of humanity, or peace of mind, was an evidence of an unregenerate heart. A man alive to the monitions of conscience, and yet '*entirely void* of that feeling of the soul in relation to God which constitutes holiness or piety'! Why, what is conscience but the voice of God within us, and what is a regard to it but an element of piety, and the very strength and security of holiness? And as to a regard to reputation, we are somewhat puzzled to reconcile the doctrine of this passage with a certain exhortation of St. Paul couched in these words, "whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

We might remark on the singular facility with which the point where the whole argument labors is dismissed with an assumption of its truth. After some parade of reasoning we are told that "*as a destitution of holiness in a moral agent is sin*, it follows" &c. Surely the editor must have known that here is the heart of the difficulty. No matter what follows, until you have established this central position. We shall not now undertake to show that mere want of holiness is not sin, we only ask why no attempt was made to prove the assertion, when it is surrounded by such a show of logic. This too much resembles the building of a wall to hide the weakness of the citadel.

After the explanation that we have quoted, the arguments, by which the doctrine is said to be established, are drawn from experience and scripture. The former consists of an appeal—to whom? Not to the unregenerate, who alone could speak from present consciousness, but to converted Christians, who must answer from memory. And they are asked such questions as this, "Were not your hearts *altogether worldly*?"—to which, we aver, that if they give a true reply, it will seldom, if ever, be in the affirmative. There are in the worst men glimmerings of 'a diviner nature,' that save them from being 'altogether worldly.' The proof from scripture is composed of passages in the Old Testament, whose whole force for the purpose for which they are used lies in a literal interpretation, the impropriety of which has been again and again proved; and of texts from the New Testament, which it amazes us that any respectable writer would cite in this connexion. For example, with what justice can the address of Jesus to the Jews, whose wickedness is almost a proverb, be brought to show the total depravity of mankind—'I know you, that ye have not the love of God in you.' Or these quotations from John's first epistle,—'Ye know that no murderer has eternal life abiding in him,' 'If any man say, I love God, and hateth his brother, he is a liar'—what have they to do with the doctrine of total depravity? And yet the writer seriously asks, "what doctrine is more plainly taught in the bible, than that of total depravity in the foregoing passages?" We have seldom had occasion to notice a more remarkable example of the effect of a preconceived opinion in blinding the judgment. Our honest belief is, that any other or all the other doctrines of Calvinism may be more easily proved from the bible than this, on which we are remarking.

We have taken so large notice of this article, because we conceive it to be a fair specimen of much of the preaching that is heard from the pulpits of our land. We have had occasion ourselves to observe, and we have been confirmed in the opinion by the testimony of others, that Calvinism south of New England is a different system, and is inculcated in a different manner, from what the people of Massachusetts or even of Connecticut are accustomed to hear. We recently heard a clergyman in the city of New York introduce the genuine tenets of Calvinism into his discourse with a plainness of speech, that we do not believe would have been received without uneasiness by the worshippers in the Orthodox churches of Boston. We do not think our Baptist brethren in this neighborhood will admire the skill of their friend, of whom we have taken the liberty to speak with a freedom that we are willing should be returned upon us, but we are anxious to expose the theology and the logic by which the minds of our countrymen are abused.

THEOLOGY OF EDWARDS.

We find in the September number of the Eclectic Review a notice of a volume of sermons by Rev. William Hull, an Orthodox preacher in England, who speaks thus of the theology of Jonathan Edwards, of whom so many in our country deem it very creditable to themselves to be the followers.

"The theology of Edwards was founded upon absolute predestination, not to be distinguished from the philosophical necessity of Hartley, Hume and Priestley, but by the attempt to engraft upon it the great doctrines of Christianity, and to reconcile with it a moral administration, terminating in eternal rewards and punishments. His preaching, and his practical writings, accord precisely with what might be expected from such a system. In his hortatory addresses to the ungodly, while he aims to awaken his own sensibilities, with a view to the sympathy of others, it is evident that his native intensity of feeling is oppressed by some deadening power, some dark spell which sits with leaden and icy influence upon his soul. His address has the awfulness, together with the cold and dreary majesty, of fate; and when he discourses on his favorite topics, 'The wicked useful in their destruction only,'—'Sinners in the hands of an angry God,'—'the justice of God in the damnation of sinners,'—it is with a calmness that is terrible—the unperturbed tranquillity of a man who has reasoned out his point, and then pronounces his stern conclusion with the oracular voice of destiny. When Edwards suspends the reprobate sinner, as by a hair, over the flaming abyss of perdition, we feel as if in the presence of one of the ministers of divine wrath, who has himself no compunctious visitings of nature, but with complacent firmness executes the judgments of heaven. Nor are we surprised, after witnessing his own self-possession while indulging in the most appalling imaginations, to be told by him, that to behold the miseries of the lost will be a capital ingredient in the cup of immortal fruition. 'The wicked,' he says, 'will be destroyed and tormented in the view of the saints and other inhabitants of heaven; when the saints in heaven shall look upon the damned in hell, it will prove to them a greater sense of their own happiness; the misery of the damned will give them a greater sense of the distinguishing grace and love of God to them, that he should from all eternity set his love on them, and make so great a difference between them and others, who are of the same species, and have deserved no worse of God than they. When they shall look upon the damned, and see their misery, how will heaven ring with the praises of God's justice towards the wicked, and his grace towards the saints!'"

From a theology so savage as this we pray to be delivered.

FEELINGS TOWARDS CALVINISTS.

The Monthly Repository, in a notice of the work from which the above extract is taken (Hull's Discourses) makes the following remarks. They are in a good measure applicable to this country, and may be read in connexion with a series of articles sent to us by an unknown writer, the publication of which we have commenced in this paper.

"There is a set of associations, partly pleasurable, partly painful, which never fails of being revived in our minds by every new theological publication of the conscientious Calvinists of the present day. Of the anathemas of the spiritually-proud, of the assumptions of the self-righteous, we do not speak. Their writings can suggest nothing pleasurable; and the pain which they occasion is of no tender and lasting kind. We speak of the results of honest reflection, delivered with ingenuousness, and relied upon with sincerity. Where such are placed before us, we mark with satisfaction indications of free and vigorous thought, occasional glimpses of exhilarating truths, and here and there, a repose on some sure ground of peace and hope. But there is so perpetual an alternation of much evil with all this good, so much restraint on the natural exercise of the understanding, so many obstacles to the near approach to truth, so many and such dark overshadowings of the gleamy sunshine, that if we escape the gloom which darkens the souls of some writers, we can sympathize readily enough with the melancholy which pervades the thoughts of others. So deep in this sympathy, that it sometimes leads us too far; it leads us to rejoice when we find others rejoicing, even when we are convinced that their hopes are founded on fallady, that the ground on which they repose will slip from beneath their feet. It is a relief to see the disciples of a mysterious and gloomy religion cheered by light and warmth, even though the light be but a distorted refraction, and the warmth that of an earthly element instead of a celestial fire. When we can indulge a more rational pleasure, when the sympathy proceeds from a correspondence of thought and feeling, the satisfaction is pure; but, alas! it is very rare.

"We trust there is no bigotry in this method of regarding what we conceive to be the errors of our Calvinistic brethren; nothing contemptuous in our compassion; nothing arrogant in our appreciation of the law of liberty; nothing selfish in our interpretation of that law. We esteem those among them the most, who treat us in like manner; who lament what they believe to be our errors, and sigh in contemplating our peril. A reciprocation of compassion, if established among the jarring parties of the Christian world, would be a reciprocation of benefits. Love would follow as a natural consequence; and error, by being regarded as a misfortune, would cease to originate the hateful feelings which are now vented upon it because it is confounded with guilt."

[For the Christian Register.]

MR. EDITOR,—The accompanying communications were prepared for the columns of the "Boston Recorder, to the editor of which paper they were sent. But he declined inserting them, on the ground that no good would result from agitating the subject of their contents at the present time. Past experience and daily observation compel me to differ from the opinion entertained by the worthy editor. My design in preparing these papers for the press was to check a species of spiritual pride, (founded on a supposition of infallibility) too apparent in the church,—and likewise a vindictiveness of feeling towards some other denominations of Christians, totally inconsistent with the Christian character, by showing our brethren that while they denounced others in no gentle terms, for departing from *their* standard of faith, *they themselves*, had, in some important particulars, widely departed from the faith of their fathers.

Many of our brethren read the Register—and if you deem these papers worthy a place in its columns, my design may still be effected.

Respectfully Yours, A LAYMAN.

CHANGES IN SENTIMENT.

MR. EDITOR,—Why is it that the pastors of our Churches (Calvinistic Congregational) are so unwilling to admit,—what must be evident to every inquiring mind,—that Calvinism, as a system, has very much changed since the days of its founder, not to say since 1804? For my own part I cannot conceive of any possible good that will result from the denial of a fact notorious to all well informed minds—I mean well informed in ecclesiastical history. If any thing be said on the subject from the pulpit, let it be the *whole* truth. Why should we desire to keep back *a part*, and thereby impress upon the minds of the people that the doctrines of the Church, as *now* maintained and defended, are in every important particular, the same as were taught by Calvin himself, when such is not the fact? Such a course is an injury to the cause of our Divine Master. It brings his ministry into disrepute with the enemy, *when there is no occasion for it;* and not unfrequently nurses in the bosoms of his followers a feeling of spiritual pride highly detrimental to vital godliness, from the supposition that *their* system is the only *perfect one*.—It too often leads them to say in their hearts, "stand apart—for I am holier than thou." Do not misunderstand me. I mean not that the doctrines of Jesus Christ are susceptible of change. No: they are the truths of God, and like him from whom they emanate, are unchangeable. But creeds and systems have been formed by men, based upon the Sacred Volume, which are liable to error, from the simple cause that man is finite, and has not always a clear perception of the truths therein contained. It is not a matter of surprise, therefore, that many things which were held as immutable truths by one generation, should be discarded as sophisms by the succeeding. Presumptuous indeed must be the man who asserts that he is in possession of *all* the treasures of his Lord. Man, I repeat, is finite,—and why should he hold that all his opinions are infallible? It reflects no discredit upon me because my neighbor sees clearer than myself—and it is a mistaken notion which seems to be entertained by some, that to admit we have deviated from the paths of the founder of our sect, is lowering us in the estimation of others. Truth, spoken in honesty of heart, will always be respected,—and should it not be, we have the reward of an approving conscience, which is more desirable than the praise of men. I repeat, if any thing be said on the subject from the pulpit, let it be the *whole* truth. Let nothing be kept back. Let the people know to the full extent, what changes have taken place in the Calvinistic system since the death of its founder, and then they will be prepared to meet the objections of cavillers.

It was asserted a short time since from the sacred desk, and great was my surprise to hear of such language from such a source, that, with a few trivial, *unimportant* exceptions, the doctrines *now* taught in the churches were "the pure doctrines of John Calvin," and during my residence in the town where these remarks were made, I had ample opportunity to satisfy myself that a majority of Evangelical Christians are not aware that there has been the least change in sentiment in any particular.*

I feel the importance of the dissemination of truth. I feel that our lay brethren ought to be made acquainted with the *whole* truth on the subject under consideration. And if, Sir, you will allow me a space in your columns, I will contrast past views with present, and adduce evidence to show that notwithstanding the assertion just alluded to, time has effected changes in three important particulars, to say no more:

I. In relation to hell.

II. Predestination, partial election, &c. And

III. Infant punishment.

These, I think, all must acknowledge *important* particulars: And if there have been changes in these—if it be a fact, that the church *formerly* advocated the predestination of some to eternal life, and the fore-ordination of others to everlasting death—including infants—but *now* discards such views, as unworthy the character of God,—I leave it for the reader to judge how far this deviation from the beaten path will be likely to effect *minor* points, and the general style of preaching. It may be further premised, that if Calvinism has materially changed its features in several important particulars, and is still changing, it should teach a lesson of humility and charity (that pearl of great price) to its supporters. It should teach them that if the holy spirit has enlightened *them* to a degree that they are enabled to detect and discard *some* of Calvin's errors †: so also, it is possible that the rays of divine light have been more brightly shed upon their neighbors, which enables them to see and shun the *errors* of the followers of the Genevan reformer. O that man would realize his liability to err—that he would cease to think his opinions infallible. Then would the spirit of contention be driven from the human breast, and humility, and charity, and love reign in its stead.

We will now proceed to our task. In the first place, I am to show that there has been a change in the sentiments of the church in relation to hell. From the days of Calvin until within the recollection of the writer of this article, the doctrine of a *material fire* in hell has been current in the church: Augustine, whom Calvin frequently quotes in terms of high approbation, manifestly inculcates this doctrine when he says, (in treating on infant punishment,) "There is no *middle place* left, where you can put infants." "Behold, on the *right* is the kingdom of heaven. *Inherit*, he says, *the kingdom*. He who is not there, is on the left. What will happen on the left?—*Depart into everlasting* FIRE. On the right, an eternal kingdom; on the left, EVERLASTING FIRE. He that is not on the right, will indisputably be on the left. Therefore, he that is not in the kingdom, is doubtless in ETERNAL FIRE." Again: "When you confess that an infant will not be in the kingdom, you may allow that he will be in ETERNAL FIRE."—Sermo D. August. xiv. The same views of hell were cherished by Calvin. Treating on the same subject, he says, "Who does not here adore the admirable judgment of God, in that it has been ordered that some should be born at Jerusalem, whence they presently pass to a better life, and that Sodom, the ENTRANCE OF HELL, should be the birth-place of others."—Tractt. Theol.–De. Æter. Dei. Prædest. Swinden and Whiston both taught the doctrine of a material hell, though they differed as to the location of it. The former endeavored to prove that it is seated near the sun; but according to the latter, "the comets are so many hells, appointed in their orbits alternately to carry the damned to the confines of the sun, there to be *scorched by its violent heat;* and then to return with them beyond the orb of Saturn, their to starve them in those cold and dismal regions."—Buck's Theo. Dic. Art. Hell.

The following extract from a sermon, on the subject of "Hell Torments," is highly descriptive, and will serve to show that the sentiments of a later period are in unison with those of divines of an early day.

"Hear, O man, thy predecessors in impenitence preach to thee from the infernal gibbets, from the FLAMES, from the rack, that thou shouldst repent. Oh, look but down into the bottomless pit; seest thou how the *smoke* of their torments ascendeth forever and ever? How black are the fiends! How furious are their tormenters! 'Tis their only music to hear how their miserable patients roar, to hear their bones crack: 'tis their meat and drink, to see how their flesh *frieth*, and their *fat* droppeth; to drench them with *burning* metal, and to rip open their bodies, and to pour in the fierce *burning* brass into their bowels, and the recesses and ventricles of their hearts. What thinkest thou of those chains of darkness, those instruments of cruelty? Can'st thou be content to *burn*? Seest thou how the Worm gnaweth, how the *Oven gloweth*, how the *fire* rageth? What sayest thou to that river of brimstone, that gulf of perdition? Wilt thou take up thy habitation there? Oh, lay thine ear to the *door of hell:* Hearest thou the curses and blasphemies, the weeping and wailings? How they lament their follies, and curse their day. How do they roar and yell, and gnash their teeth! How deep are their groans! How feeling are their moans! How inconceivable are their miseries! If the shrieks of Corah, Dathan and Abiram, were so terrible (when the earth clave asunder and opened its mouth and swallowed them up, and all that appertained to them) that all Israel fled at the cry of them,—Oh, how fearful would the cry be, if God should *take off the covering of the mouth of hell*, and let the cry of the damned ascend in all its terror among the children of men,—and of all their moans and miseries this the piercing, killing emphasis and burden,—*forever, forever.*"

More quotations of a similar cast might be made, but the above, I think, will suffice. They show unequivocally the opinion formerly entertained in the church relative to the nature of the place of punishment in a future world. Some of the arguments by which these views were maintained, are, "that fire and brimstone are represented as the ingredients of the torment of the wicked: That as the *body* is to be raised, and the *whole man* to be condemned, it is reasonable to believe there will be some *corporeal* punishment provided, and therefore probably MATERIAL FIRE."

Such then *was* the doctrine of the Church in relation to the subject now under consideration: But such *is not* the doctrine of the church *at the present time.*—I am aware, that some of our preachers, in treating of the future punishment of the finally impenitent, speak of hell in a manner that would lead some to suppose they held it to be a pit of *material fire*;* but this is not an evidence that such is the doctrine of the Church at *this time.*—I am aware that it will be difficult to support this assertion by reference to modern standard works, for I do not know that this subject has been publicly discussed of late,—but I appeal to the general style of preaching, and to the known opinions of our principal divines, as conclusive evidence that punishment by *material fire* is not *now* a doctrine of the Church. As far as my acquaintance extends in this city and other places, the clergy invariably hold that the endless sufferings to be endured by the finally impenitent, in a future state, are *the upbraidings of an awakened conscience:* And some of the reasons assigned for maintaining this view of the subject are, "that the terms used in scripture in relation to punishment —and which heretofore have been applied to a *material fire*,—are highly *metaphorical*, and signify no more than raging desire or acute pain; and that the Divine Being can sufficiently punish the

* A church member, with whom I had a long conversation, appeared astonished when I displayed Calvin's views of election and reprobation. What I said elicited the following remark: "All the election I believe in is this: salvation is offered to all—all know the terms—and all that accept will be saved—if *any* do not accept of the proffered mercy, *it is their own fault.*" This is very far from *pure* Calvinism, as will be seen in my next communication—and to my apprehension, more rational.

† It detracts nothing from the merits of Calvin, when we say that in some things we think he erred—for who of us has not? Indeed, considering the time in which he lived, it is not strange, that he should maintain soms views which we *now* discard. It should be remembered, too, Calvin did not profess so much to found an entire new system, as he did to restore the purity of the gospel by expunging the errors that had for ages been corrupting it. In this work he did not, perhaps, go so far as was warrantable: hence the cause of objection to the present day, to many of his sentiments. Let not the reader think him *wholly* wrong, however—If he finds many things to condemn in his writings, he will also find many things to admire.

* It is probable that preachers who speak thus, think that their hearers are aware that the language they use is *metaphorical*, and therefore do not deem it necessary to explain to that effect.

wicked by acting on their *minds*, or rather by leaving them to *the guilt and stings of their own conscience*." And truly, what more raging fire need there be, than that which the sinner carries in his own bosom? Flee from it he cannot. It torments him "day and night." And never will its torment cease, till he throws off the habiliments of sin, and clothes himself in the garments of repentance. In closing this communication, I will just remark that Calvin held one doctrine, *now* discarded, on which I do not purpose to treat.—*He acknowledged a* REAL, *though spiritual presence of Christ in the eucharist.*—Inst. vol. iii. Book iv. ch. xix. This is a very near approach to *the popish doctrine* of transubstantiation—a doctrine denied by all Calvinists. My next will be devoted to the second particular named in the commencement of this paper. A LAYMAN.

[For the Christian Register.]

ANNALS OF MY PARISH.

From intimations daily reaching my ear, I have drawn the conclusion that there exists within the borders of our land a noiseless, but active spirit of scepticism. This feeling I ascribe in part to the natural tendency of the present collision of sentiments among the varying sects of the followers of Christ. In part likewise—may I not say mainly?—men have been driven to distrust the truth of the gospel from the revolting, inexplicable doctrines inculcated in its sacred name.

How has my heart fallen within me at the recital of emotions I have dicovered of this withering description. Happy that pastor, who has so far secured the affections and trust of his people, that they disclose to him these their inmost sorrows, doubts and fears. Still happier he, whom heaven enables to remove the disquietude of the timid and meet the objections urged against our faith by a searching philosophy.

But a few months have elapsed since I was called to the discharge of this office. James R. had recently came to reside within the pale of my duties. I had met him occasionally in society, and found him possessed of a mind unusually clear and accurate. The topics we discussed were uniformly, however, of a secular character. I observed him, as the sabbath returned, seated in his place with the air of a calm and confiding believer. But ere long he was summoned by Providence to a most severe trial of his faith. His family had been long predisposed to that resistless destroyer—consumption. From unerring symptoms he he now saw that in the dim and fatal procession his place was fixed. The hour was near, which must bear his earthly man to those silent portals, that from time to time had closed on the friends he mourned. "But my spirit," said he to an anxious sister who had ever shared his deepest feelings, "my spirit, whither shall that flee? Will it survive this wreck? O these gloomy doubts."

With a heart thus stricken and desponding, he at length made known his apprehensions to me. "I feel," said he, "that my days are numbered and soon to be finished. I have seen many in my situation, rendered calm and even cheerful by the power of religion. It is my sincere desire to gain this composure for myself. But from my earliest recollections, the gospel has seemed incredible. I dare not rest my hopes on this frail and mysterious support." "For what reasons," I inquired, "does Christianity appear to you incredible?" "My greatest difficulty," said he, "in attempting to believe it, has arisen from the impressions I received of it from my mother. She taught me that after we die, we are borne to a world of endless duration, there to be either perfectly happy or perfectly miserable. This I found it not easy to understand. For I was sure that on some days I was filled with trouble and pain, on others was gay and light-hearted. 'What can they do, mother, in heaven that shall make them always happy?'—'They glorify God, my son,' she replied, 'and enjoy him forever.'" This answer although utterly unintelligible, inspired me with awe, and for the time put silence on my lips.

"Musing on the wonders of the subject, I one day inquired of my mother 'what I must do to go to that delightful place which they call heaven?' 'You must have grace, that is, your heart must be changed. You were born in sin—totally depraved—you now hate God. Before you can be saved you must have a new nature and love God.' 'But, mother, I do love him. When you have told me how many good things he gives me, I could not help loving him.' 'Oh! my child, there is no value in this kind of love. It is no better than the feeling you have towards me and your father, a "natural affection," and that is worth nothing. You must love God without thinking what he has done for you, or any thing you wish him to do for you.' 'This is strange, mother, and more than you ever bid me to feel toward you. I remember reading in the Bible that we should "love God *because he first loved us.*" But I will try to love him and forget all the favors he has done.' 'Do not think, my child,' she said, 'immediately, that you can do any thing. You must wait until the Holy Spirit operates on your heart, before you think to be changed.' 'That is very hard,' said I, 'you told me I must have grace, or else I should go to that awful, burning lake—that I must love God or I could not go to heaven. And now you say I cannot do anything to get grace, nor learn to love God.' 'It is very wrong for you to talk so, my son,' said she, 'the Bible declares it to be a true doctrine and we must believe it.'

"And thus was it in all my conversations with her and my father. They always, indeed, explained their views of religion as far as they were able.—But I found that uniformly, where their reason failed to assist them, they ended by saying, 'it is a mystery,'—'you must not ask so many questions.' Now, although my understanding has helped me to comprehend some things which I then could not, yet until I left home and to this hour, I have been distrest with scepticism."

As I surveyed the almost hopeless countenance of this young man—his brow channelled and his eye restless, through the bitterness of his spirit, "God have mercy upon you," was the involuntary thought of my heart. "I know, for I have *felt* the miserable condition of your mind." How often have I seemed rolling on this mountain wave of suspense with no light from above—without helm and without hope. I spoke then to his questions from a deep, soul-rending experience. And after a succession of interviews, God was pleased to bless to him the words of my lips. By imperceptible degrees, the cloud of unbelief passed from his horizon and the sun of righteousness shed a healing beam on his mind. When called to stand by his bedside, I found him habitually disposed to converse on the purity,—the clearness—and the consoling power of the gospel. It gave me joy to find that his *mother*—she who had given him his earliest lessons on religion, had arrived to witness his departure. As he spoke of the firmness of his faith—of his calmness and holy trust—of his sublime anticipations and his hope in heaven, I saw the tear start in her eye. "Can it be," I read in that eye, "that this 'other gospel' this 'fatal error' should confer such peace of mind—such seeming piety and true submission?" She too who had long smoothed a brother's pillow, (although, as I may sometime relate, since driven by other influences to a spiritual frenzy,) could then respond with surrounding voices, "Thus let me die—let my last end be like his." S.

[For the Christian Register.]

POPULAR ELECTIONS.

The late political struggle has exhibited at least one deplorable feature of human nature, which, I had hoped, time and the elements of a growing virtue had completely subdued. I refer to that spirit of unkindness which has separated (I hope only for a season,) the best of friends. Even those who have been united by religious sympathy, belonging to the same Church and sharing with each other their mutual sorrows and joys, have ceased almost to speak with each other, or, in the spirit of denunciation, have endeavored to unhinge their conscientious preferences to one or the other candidate. When I have deprecated these ebullitions and angry looks, I am told, the evil is inseparable from the state of society and our public institutions; and that the same spirit is minifested in our religious struggles. This last apology for doing wrong is no less fallacious, than the miserable subterfuge of an habitual sinner who will endeavor to make the wrong doing of a nominal Christian, a cloak for his licentiousness. No, the lines of right and wrong, truth and falsehood, are written with sun beams. Men may, for a season, let their passions overcome their moral and religious alliances, and suffer the bitterness of political strife to break the union which God has created between his children, but the time will assuredly come, when the very heart shall be sick, in beholding the unerring record of an awakened conscience. In political controversy, as in religious, men, christian men, are called upon most solemnly to remember the value of that charity, which the Apostle sets forth as a richer treasure, than even the faith, which could remove a mountain; every member of the community is called upon to express his opinions, both in regard to men and measures, and in a spirit of meckness and humility he may use all fair means to enlighten his brethren, but let him beware of the dogma that the "end justifies the means." However attached to a cause or a party, let him remember the right of private judgment, which his friend is bound to exercise as well as himself. I mourn when I behold a face that has uniformly beamed with kindness, and hear a voice that has always spoken to admonish or encourage, employed as weapons of angry warfare. Now that the storm has subsided, I hope those who have been engaged in the contest, will examine themselves, and if they have suffered the things of this world to exert an undue influence, if in word or deed they have set at naught the example and precepts of Jesus Christ, and done violence to the known requirements of his religion, let them repent, and resolve that the time, which shall be spared to them on the earth, shall be usefully and kindly employed in promoting the best interest of their fellow men. W.

*** These remarks of our correspondent we insert, because they contain admonition for which there is always too much occasion in our country; but we are unwilling to send them forth to the public, without acknowledging our impression, received or confirmed from various sources, that while the late contest in this city, to which "W" appears particularly to point his regrets, was conducted with a warmth and activity naturally produced by the question on which the election turned, it was distinguished by freedom from the personality and asperity that so often disgrace our popular elections.

[For the Christian Register.]

MR. EDITOR,—I send you the following outline of articles for a *Feasible* Book and Tract Society.

1. That each religious society be constituted a "Tract Society."

2. That the Trustees or Standing Committee of the church be its officers and managers.

3. That there be an annual or semi-annual collection, for the purpose of purchasing tracts, to be distributed through the congregation or to be kept in some depository, to be delivered, when called for, to those who want them.

4. That the minister of the society be ex officio the committee of purchase and distribution.

5. That once a year he make a report to the society in a sermon, of the amount of money received, and the number and value of tracts distributed, &c. &c.

6. That a record be entered in the parish register of all the doings of the society in its capacity of "Tract Society."

All our tract societies die out from being too troublesome. This plan commends itself by its simplicity at least, and it seems to me also by its feasibility and effectiveness. N. K.

[For the Christian Register.]

CIRCULATION OF ORTHODOX TRACTS.

MR. EDITOR,—I read with some surprise your remarks in the last Register on the means, employed by the Orthodox for the circulation of their religious tracts. I was not ignorant of the great variety of means and instruments employed by that active sect for the diffusion of their views; and had occasionally heard of their domiciliary visits. But of a system, so wide and indiscriminate as this, I had not been apprised. Since, however, my attention has been called to the subject, I learn that this plan has been in operation for some months, and that it embraces the country, as well as the city. I know not, indeed, but it may be extended over the whole land.

For in a letter, received but yesterday from a friend in New-Hampshire, he tells me, that all the families in the populous village, in which he resides, have been visited; and many of them, though constant attendants at a liberal church, and known to entertain very different views from those contained in the tracts of the American Society, have been desired, and even entreated, to receive them. My correspondent censures in just, though certainly qualified terms, the officiousness of these visitors; and regrets, that they should so often expose themselves and their cause to be evil spoken of.

To say nothing of the ministers, of whom you speak, as included in this all-comprehensive scheme, I have also heard that aged persons,—devout, sensible, and exemplary matrons, heads of families, with their children and their children's children around them, who had known the truths and lived upon the consolations of religion years before some of these young agents had a being,—have been in like manner visited, questioned as to their state, religious and domestic, and presented with these little tracts. I might mention some instances of this kind, which have been brought to my notice within a few days past. But I am unwilling to deal in details, which might be surely ridiculous, except that they are also offensive.

I do not charge these young distributors with impertinence. They are actuated, I doubt not, by pure though mistaken motives; and in many instances I have heard commendation of their good manners. But the courtesy and unexceptionableness of the manner can hardly make one overlook the strangeness of the errand.

Now, Mr. Editor, I profess myself a friend to all sorts of good efforts, properly made; and would not uncharitably condemn the projects of any class of Christians. But I wonder a little at such measures as these; and much do I fear, that they may bring into contempt or disrepute wiser measures; such as might approve themselves to all good Christians, and which might really advance, and not retard, the best influences of our religion.

A FRIEND AND READER OF TRACTS.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 13, 1830.

STATE AND PROSPECTS OF RELIGION IN SCOTLAND.

In a recent work, entitled the "Book of Scotland," by William Chambers, which is commended by some of the critics as a valuable work, containing sober and impartial statements, we find the following account of the progress of Unitarianism in that part of Great Britain. The author had just been taking a comparative view of the various religious denominations, and having remarked, "that Roman Catholicism is progressing fast in Scotland, chiefly by the emigration of the Irish," he thus writes:—

"*The sect, which is making the most perceptible progress after the Roman Catholics, is the Unitarians.* The chief rallying place of the party is in the west of Scotland, where the Socinian doctrine meets with a ready support from the operative manufacturers. We are however of opinion, that the number of professing Unitarians gives a very imperfect idea of the actual amount of this species of belief, which, it is to be feared, is now spreading its influence among all classes of Presbyterians. It is fact, too remarkable not to be generally known, that this *thinly veiled theo philanthropism* has succeeded always best in countries, once imbued with the most rigid Calvinistic doctrine."

This is all we need quote for the present from this work. We have nothing to do with the ignorance, which in a writer, otherwise intelligent and impartial, leads him to miscal Unitarianism the "Socinian doctrine," when, except perhaps in Poland, there is scarcely to be found a follower, strictly speaking, of Socinus in the world; nor with the prejudice or injustice of stigmatising by so hard a name as "theo-philanthropism" a system, which numbers among its believers some of the most able, learned, and exemplary defenders of the Christian revelation, that christendom can boast; of whom were Locke and Newton, Watts and Emlyn, Lardner, Price and Priestley; nor yet with the curious but just remark, that this system has always succeeded best in countries imbued with the most rigid Calvinism;—but we simply take the fact, as stated by this author, that Unitarianism, by whatever name he may choose to call or miscall it, is making rapid progress in Scotland.

We firmly believe this fact. There have been for a long time clear indications of it. Nor is it in the least surprising, that among that intelligent, inquiring, serious, and religious people, there should be frequent conversions from the system established by law, or received by inheritance from their fathers; from the "confession of faith" and the "catechisms larger and shorter," to the plain, practical doctrines of uncorrupt Christianity. We do not wonder, that such men as the Scotch should hasten to release themselves from "solemn leagues and covenants," whether prescribed by priests or rulers, to receive a system, which recommends itself to their understandings and hearts; which gives perfect freedom to their consciences, and forbids their calling any man master.

It is perfectly true also, as this writer admits, that "the number of professing Unitarians gives but a very imperfect idea of the actual amount of this belief." For among the Presbyterians, as he says; nay among the clergy of the Kirk and the chief rulers also, as we learn, there are not a few who thus believe; but because of their "General Assembly" they do not confess it, "lest they should be put out of the synagogue."

CHANGES IN SENTIMENT.

Under this title, on our first page, our readers will find the commencement of a series of articles, on the changes that have taken place in the Calvinistic system, which we recommend to their particular attention. They will be found to be interesting and important, in themselves, and the more so from the fact that they were written by an Orthodox layman, and originally designed for the Boston Recorder. The editor of that paper, perhaps wisely for himself, refused to publish them, and in consequence, they were proposed for admission to our columns. They are written with a spirit of candor and good faith, which cannot fail to increase their influence with peaceful and pious men, who lament the desolations of Zion, that have been caused by the fierce controversies of religious sects.

They confirm us in the opinion, which we have long been disposed to cherish, that the great body of the people are weary of the exclusive and intolerant system, which their religious leaders are striving to uphold, while at the same time, both are renouncing the offensive peculiarities of Calvinism, upon which that system is based. It cannot be denied that many of the great truths, which in the last century were defended under the name of Arminianism by some of our most pious and learned divines, and stigmatised by their opponents as soul-destroying heresies,—much in the same way, in which Unitarianism is at present attacked,—are now adopted as the faith of the prevailing Orthodox Christians in New England. The doctrines have changed; the name remains, and too much of the intolerant spirit remains. We are glad that any perceive the inconsistency, which exists; and are willing, in the spirit of candor and charity, to point it out to their brethren.

SEAMEN'S CHURCH.

We copy the following communication from the Boston Courier of last Wednesday, as we believe it presents a correct statement of facts, with which the citizens of Boston should be acquainted. We know that a successful appeal has been made for the object specified to ladies belonging to Unitarian societies in the city, who, if they had understood the sectarian character of the institution they were asked to patronize, would at least have questioned the propriety of giving it their support, while another, similar in its design, but conducted on far more liberal principles and in a far more catholic spirit, might be assisted, if not relieved from embarrassment, by their charity. And now that we have been led to speak on this subject, we will add, that the persons who have the control of the Seamen's Church in Purchase Street seem to us to owe an explanation to the public, of the course which has been pursued in the management of its concerns. It has been said, and we have heard it from a source which we count worthy of reliance, that not only the instructions of that place are rigidly and exclusively Orthodox, but that a majority of the congregation are permanent inhabitants of Boston, persons who derive their support from their connexion with the shipping interest, but are settled residents, and never expect to sail a mile on the ocean, such as blockmakers, calkers, &c. with their families. These persons are said to fill most of the pews that are occupied. We rejoice to hear that they attend public worship, and we would not withdraw one of them by bribe or reproof from attendance on a Calvinistic ministry, but is it fair dealing with the public, to ask their aid in maintaining worship among seamen, and immediately divert that aid to the support of a society composed chiefly of families that reside in the neighborhood of the meeting-house? If we have received wrong information, we shall cheerfully be corrected, and will let our readers know the truth; and if these rumors are false, we do the friends of the Seamen's Church a kindness in acquainting them with their existence, that they may be contradicted; but if they are just, we put it to the consciences of these individuals, to decide whether a deception is not practised on the community.

CALLS OF CHARITY.

MR. EDITOR,—Among the various applications for charity, is one now making in behalf of the *Seamen's Chapel on Fort Hill.* Within two or three days, subscriptions have been solicited for that institution, with a view, it is stated, of relieving it of a considerable debt it has incurred. It may not be generally known, and it ought to be distinctly understood, that the spirit, in which that Chapel and the preaching in it are sustained, is *highly exclusive*; that the doctrines taught there are not the doctrines of liberal Christianity; and that it is not only seamen, but some of the inhabitants of the neighborhood, who attend there, and who might with equal ease attend other regular places of worship.

All those, therefore, who wish to contribute to the benefit of seamen, and to facilitate their enjoyment of the means of religion, *without exclusiveness or sectarianism*, will prefer to give, whatever in such a cause they have to bestow, to the *Chapel in Methodist Alley*, of which the Rev. Mr. Taylor is the Minister, and where, without distinction of sect or party, all seamen may worship God according to the dictates of their conscience, and be instructed in the plain, practical doctrines of uncorrupt Christianity,

Yours, A FRIEND TO SEAMEN.

LATE PUBLICATIONS.

Two new HYMN BOOKS, *suited to the worship of Unitarian Christians*, have recently been published in this city. Of one of them the title-page gives a better account than we can furnish in our own words,—"Sacred Poetry and Music Reconciled; or a Collection of Hymns, original and compiled, intended to secure, by the simplest and most practicable means, an invariable coincidence between the poetic and the musical emphasas, and thus to combine the two powers for the high purpose of religious impression; to which are added several chants for hymns and select scriptures, with a simple notation, adapted to the general design. By Samuel Willard, D. D." The volume contains 518 hymns. The other is simply entitled "A Collection of Psalms and Hymns for Christian Worship." From the initials affixed to the preface we may be permitted to say that the compiler is Rev. Mr. Greenwood. The number of hymns is 560, besides anthems. A considerable number are taken from Wesley and Montgomery. We cannot speak of the merits of these compilations, as we have but glanced over one of them, and concerning the benefit promised in the use of the other from the novel adaptation of the poetical to the musical execution, we are incompetent to judge.

We have been led by the almost simultaneous appearance of these two collections, to think of the number of Unitarian works of a similar character. We know not how many have been published in England, but we think we have seen five or six. In this country we have one prepared for the use of the society in Philadelphia, and one compiled several years ago for the King's Chapel in Boston; Belknap's, the New-York, and the Cambridge, all well known; and two published under the direction of Committees of religious societies in this city, Brattle Street and the West Church. This variety may show that Unitarians differ in matters of taste, or of sentiment, but it seems to us to prove that they cannot be so indifferent to the offices of piety as they are sometimes represented. To have produced seven collections of sacred verse, (and, we know not but there are more,) in their comparatively few congregations, and within the space of a few years, does not indicate a lack of interest in the forms or means of devotion.

Since writing the above, we have received a communication on the subject, which we must defer till next week.

"*Historical Sketch of Watertown*, by Rev. CONVERS FRANCIS, Congregational minister of that place." This work, extending with its notes to 150 pages, is a very valuable addition to the list of instructive and eloquent discourses, which the completion of a second century to many of our principal towns and churches has, within a few months, called forth. It exhibits great diligence of research, no less than felicity of composition; and may be read with pleasure and profit by all, who take an interest (and who will not?) in the character of our Fathers and the history of our country. We have not room at present to speak of its merits in detail; but our readers will find on our fourth page a copious extract from the introduction of the work; in the progress of which may be found also valuable biographical sketches of some of the able and faithful ministers, such as Sherman, Bailey and others, by whose gifts, labors, and virtues, Watertown has, at different periods, been favored.

Messrs. MUNROE & FRANCIS, of this city, have just issued a neat reprint of a work under this title, "*Account of the Edinburgh Sessional School, and the other Parochial Institutions for Education* established in the year 1812, with strictures on education in general. By JOHN WOOD, Esq. Those persons, who have had an opportunity to read this volume, could not but desire its republication in this country. It contains a plain, satisfactory, well written account of one of the best institutions for education in Great Britain. The Sessional School grew out of the establishment of Sunday schools for the children of the poor in Edinburgh. It was opened in April 1813, and has been continued with increasing usefulness and reputation till it has become an object of general notice in Scotland and England. The system of instruction is essentially monitorial, but a rigid adherence to any particular method is discarded, and various improvements have been adopted, as experience has recommended them to the teacher.—Many of the details it might be unwise to introduce into our common schools, but instructors must derive benefit from the perusal of this little volume, while the author's remarks "on education in general" are worthy of attention from all who are interested in the subject.

"*The Providence of God displayed in the revolutions of the world*; a sermon occasioned by the recent revolutions in the Government of France. By FRANCIS PARKMAN, minister of the New North Church, Boston,"—is a happy example of the use which a clergyman may make, in the regular course of his preaching, of the events of the passing time. Mr. Parkman takes for his text two verses from Daniel, one chap. ii. 21, the other iv. 17. After a brief explanation of the words, and of their original design, he remarks, "that the scriptures present the most sublime and instructive views of God, as *the great Governor of the na-*

tions;" and having spoken of the divine Providence in the condition and history of nations, he proceeds to show how the late events in France illustrate the principles of God's government. He reminds us of the proof they afford that "the interests of human freedom and happiness are precious in His sight,"—of the evidence they furnish "how inefficacious may prove the most solemn warnings, and even the severest judgments, of themselves, to teach wisdom"—of the ground we have for "rejoicing that the lessons which princes have failed to improve, have not been lost upon their subjects"—of the confidence with which we may anticipate "a favorable influence from these events on the cause of pure and undefiled religion"—of the certainty and justice of our belief "that neither the wisdom nor the folly, the judgment nor the perverseness of man shall defeat the counsels of God"—and of the value that we should set on blessings for which other lands are willing to pay so great a price while they came to us an inheritance bought by our fathers' toils and blood. These topics are touched with a skilful hand, the application of historical fact and scriptural quotation, which are interwoven with the thread of the discourse, is apposite, and the whole is suited to impress the religious and to move to devout meditation the thoughtless mind.

COUSIN ELIZABETH. By the author of "*A visit to the Sea Side.*" Boston; L. C. BOWLES. pp. 210. This is one of the best works for Juvenile Libraries that we have lately read. Many parents might get wisdom from its pages.

Several other notices which we had prepared, we have not room to insert.

RELIGIOUS INTELLIGENCE.

ORDINATION AT MEDFIELD.

On Wednesday the 10th inst. Mr. James Augustus Kendall was ordained as minister of the First Congregational Church in Medfield, late under the pastoral care of the Rev. Dr. Sanders.

The following services were performed. Introductory Prayer, by Mr. Allen of Northboro'. Selections from the Scriptures, by Mr. Hosmer of Northfield. Sermon, by Dr. Kendall of Plymouth, father of the Pastor elect. Ordaining Prayer, by Dr. Ripley, of Concord. Charge, by Mr. Clarke of Norton. Right Hand of Fellowship, by Mr. Wells of Kennebunk, Me. Address to the People, by Mr. Ripley, of Boston, and Concluding Prayer by Mr. Clarke of Sherburne.

The Sermon by Dr. Kendall from Phil. iv. 17; "Not that I desire a gift, but I desire fruit, that may abound on your account," gave a full and satisfactory answer to the two questions, what are the great purposes of the Christian ministry, and how are they to be accomplished. It was listened to with great interest, by a very numerous assembly. The services, in general, were of a practical and evangelical character, and well calculated to excite the serious and devout emotions, which are in accordance with the spirit of the occasion. [*Communicated.*

DEDICATION AT PROVINCETOWN.

On Wednesday, the 3d inst. was dedicated to the service of Almighty God, the neat and commodious house recently erected at Provincetown. Although the weather during the day was unpleasant, the performances were listened to with great attention by a very respectable audience.—The services were commenced by the performance of several very solemn and appropriate parts of divine service by the Rev. Mr. Davis the Pastor elect, and followed by a sermon by the Rev. Mr. Hersey of Barnstable. We have only room to say of this performance that it contained a lucid and interesting exhibition of the different points of a liberal Christian's belief,—concluding with an affecting allusion to the landing of the Pilgrims on the shores, where they were now assembled, near two hundred and ten years ago, and a solemn dedication of the temple to the Almighty. After the dedicatory prayer, several pieces were sung with much effect by the Choir belonging to the Society, under the direction of Mr. Bridgman of Truro. A blessing being asked, a Church was formed of those who remained to receive the Covenant.

In conclusion we cannot but congratulate the liberal minded Christians of this town, that after the many difficulties they have had to encounter, they have at last succeeded in procuring a house where they can worship according to the dictates of conscience, and a preacher so well calculated to advance the cause of true and rational Christianity. [*Communicated.*

Installation. We understand that the Rev. Hezekiah Packard, D. D. is to be Installed Pastor of the 'North Congregational Society' in Chelmsford on Wednesday the 8th December next.

Ordained over the Congregational Society in Wendall, Oct. 27th, Mr. William Clagget.

On Wednesday the 3d inst. the Rev. George W. Blagden was publicly recognized as Pastor of the Salem Church, worshipping in Salem St. in this city. Sermon by Dr. Codman.

Rev. EDWARD BEECHER.—At an Ecclesiastical Council held in this city on the 4th inst. the pastoral connexion between the Rev. Edward Beecher and Park-street Church was dissolved, with a view to his acceptance of his appointment as President of Illinois College.

Anniversaries at Princeton, N. Y.—The examination of the classes in the Theological Seminary commenced on Thursday the 23d ult. and continued four days. At the close of the examination, on Monday evening, Diplomas or certificates were conferred on 21 young gentlemen, members of the first class, most of them Licentiates, who have finished the regular three years' course of study, prescribed by the Seminary. The address of the examination, was delivered by the Rev. Dr. M'Auley, of Philadelphia.—The semi-annual sermon before the Board of Directors, was by the Rev. Dr. Fisk, of Goshen, N. Y.

The board of Directors met on Monday afternoon, the 27th ult. to transact business connected with the interests of the Seminary;—measures were adopted, as we learn, to hasten the erection of another building for the purpose of a chapel and Library.

Ecclesiastical Statistics. In France, the whole expense of supporting the Catholic clergy in 1828, was 62,845,000 francs.

In Spain, the whole number of regular and secular clergy in 1821, was 180,242. These persons possessed property valued at 828,060,000,00, besides tithes, taxes and dues. The Arch Bishops and Bishops of Spain have larger incomes than any other prelates in the world.

The Latin Catholic Church in Hungary has about 4,000,000 hearers, and 3,230 places of worship, and 5,469 clergymen, with an income of $2,078,870,16.

The Calvinistic Church of Hungary has 1,050,000 worshippers, 1,351 houses of worship, and 1,384 clergymen, with an income of $270,378,24.

In Italy, there are 19,391,200 worshippers, all Catholics, with 16,170 places of worship, and 20,400 clergymen, viz:—1 Pope; 46 Cardinals; 38 Arch Bishops; 62 Bishops; 853 other dignitaries; 19,400 working clergymen. Having an income of $333,444,00.

The Russian Church has about 55,000,000 worshippers, and 230,000 clergymen. The higher orders of the clergy are richly provided for, but the lower clergy are very poorly paid.

The Presbyterian Church of Scotland has about 1,500,000, with 1000 places of worship and 1000 clergymen, with an income of $916,238,40.

The Established Church in England has about 6,000,000 hearers, with 11,743 houses of worship, and 18,000 clergymen, with an income of $35,520,000,00.

The Established Church in Ireland has about 407,000 hearers, 740 houses of worship, 17,000 clergymen, and an income of $5,772,000,00.

There are in Scotland, who do not pay in the established church, 500,000 persons, with 333 houses of worship, 400 clergymen, with salaries amounting to $195,360,00. In Ireland, 6,200,000 persons, (of whom 5,500,000 are Catholics) 3,378 houses of worship, 2,378 clergymen, with an income of $1,172,160,00. In England and Wales, not belonging to the regular church, there are 6,000,000 persons, 8,000 houses of worship, and 8,000 clergymen, with an income of $22,200,600,-00.

In Christendom.

124,672,000 Catholics pay their clergy	$27,110,640,00
54,056,000 Protestant do.	52,762,640,00
41,500,000 Greek church do.	3,274,400,00
Total—annual expense of supporting the clergy,	83,147,680,00

This is probably too low an estimate with respect both to numbers of clergy and amount of remuneration. The tables which we here use, are found in the Encyclopædia Americana; they are not sufficiently comprehensive to allow of a satisfactory calculation, with reference to many nations. It may generally be remarked that the Catholics have more clergymen in proportion to their lay members, than have the Protestants; yet the former pay about 20 cents per annum, and the latter nearly one dollar per annum, to support their clergy. *U. S. Gaz.*

DOMESTIC INTELLIGENCE.

Salem Trial. The trial of Joseph J. Knapp, as accessary to the murder of Mr. White, commenced on Tuesday last, before the Supreme Court, now sitting in Salem. The prisoner pleaded '*Not Guilty.*' The Attorney General and Mr. Webster appeared for the Commonwealth. When the Attorney was proceeding to open the case to the jury, the counsel for the prisoner objected to the appearance of Mr. W. in the case, as being contrary to the statute, which implies that no person shall appear in behalf of the Commonwealth, except the officers appointed for that purpose. The next morning the Court decided that Mr. W. ought not to be excluded on the statute. Witnesses were called to show the manner in which the murder was discovered, the condition of the premises and of the body. Testimony as on former trials. Rev. Mr. Colman was introduced to state the confessions of Knapp. The defendant's counsel argued against the admission of the confessions, on the ground that they were obtained under the influence of hope and fear and promise. The Advertiser of yesterday morning says, "We learn verbally from Salem, that the Court decided yesterday in favor of admitting the testimony of Mr. Colman to the confessions of the prisoner."

State Prison, Charlestown, Mass. There are at present 290 convicts in the prison in this town—who are confined in solitary cells in the night time and during meals. The whole cost of the new Prison—together with a new chapel and cookery, erected the past year—is $86,000, including the labor of the convicts. The cost of the old prison, erected in 1804-5, was $17,000. This is now used principally for a Warehouse. The new prison contains 300 cells. *Aurora.*

Pauperism in New Haven. The expense of supporting the poor, in this city, was, in 1811, $5,041; and nearly similar each year, till 1818, when it was $6,516. But in 1827, it had fallen off to $2,631, and this year it is expected to be less than $2,000—and there is no street mendicity. Since 1811, the population has increased from 3,000 to 4,000.

Cooper's new novel of the "Water-Witch," will appear in a few days from the press of Messrs. Carey & Lea, Philadelphia. It is described as another tale of the Sea, proving that the author's march is truly "on the mountain wave," and his home "on the deep."

Literary Convention. One body of learned gentlemen has scarcely terminated its session in the city of New York, before another Convention, for purposes of Common School Education, assembles in the interior of the state. The meeting at Utica on the 28th ult. was organized by the appointment of Dr. Davis, of Hamilton College, as President—Dr. Goodsell, of Utica, and B. P. Johnson, Esq. of Rome, as Vice Presidents—and Professor Yates of Chittening, and Mr. Ferris of Livingston County, as Secretaries. The Convention continued in session two days, and several appropriate resolutions were passed. Among them was one recommending the "Annals of Education," and "Education Reporter," published in this city, "to the patronage of teachers and the friends of Education." A communication was presented from Mr. Holbrook, of Boston, to furnish one of his scientific tracts to each school district in the state, without expense. A committee was appointed to prepare an address to the public, and another Convention was appointed to meet at Utica in January next. *Traveller and Palladium.*

Cherokee Indians. A meeting of the Methodist Missionaries has taken place at Chatooga, in the Cherokee nation; at which it was resolved,

That the nation appear determined not to remove.

That the oppressed condition of our brethren of the Cherokee nation, does most importunately solicit from the Tennessee Conference, a public expression of sentment on the subject of their grievances.

That a removal of the Cherokees will be ruinous to their best interests.

That the missionaries solemnly deny the charge of being under the influence of the principal men of the nation.

[We copy the concluding resolution verbatim.]

It is unanimously Resolved, by this missionary convention, that the present aggrieved condition of the Cherokees, loudly calls for the sympathy and religious interposition of the Christian community, in these United States, together with all the true, and faithful friends of humanity and justice.

Thanksgiving in Rhode Island. Thursday the twenty-fifth day of November instant, has been appointed by the Governor of Rhode Island as a day of Thanksgiving and Praise. The people of that state still live under the old charter, which they have refused, by a large majority, to exchange for a Declaration of Rights and Constitution of their own framing. The Proclamation of Gov. Fenner is so different in its features from that of other Governors in New England, and is so conveniently short, that we copy it entire. *Eve. Trans.*

By His Excellency JAMES FENNER,
Governor, Captain-General, Commander-in-Chief of the State of Rhode Island and Providence Plantations.

A PROCLAMATION.

Whereas the General Assembly of the State aforesaid, on the twenty-ninth day of October last, passed the following resolution, to wit:

Voted and Resolved, That Thursday the twenty-fifth day of November next, be and is hereby set apart as a day of public Thanksgiving and Praise to Almighty God; and that His Excellency the Governor, be and he is hereby requested, to issue his Proclamation accordingly.

I do, therefore, pursuant to the above recited resolution, issue this, my Proclamation, to make known the same, that the good people of this State may conform thereto.

Given under my hand, and the seal of said State at Providence this third day of November, in the year of our Lord one thousand eight hundred and thirty, and of Independence the fifty-fifth.

JAMES FENNER.

The new College, at Athens, in Georgia, a four story building, containing the Library, was consumed by fire on the 23d ult. The whole building was entirely destroyed. It is believed that the fire was the result of accident. As the term was near its close, the Faculty determined to dismiss the students at once.

Christ Rejected. We understand that the exhibition of West's painting of "Christ Rejected" will certainly be closed on Wednesday next.

FOREIGN INTELLIGENCE.

SPAIN.—*Reported Insurrection.* The Temps, of Oct. 8, gives a letter from Madrid, of Sept. 27, which says: "News has reached here that the inhabitants and garrison of Cadiz, have proclaimed the Constitutional Government."

[From the Constitutionel of Oct. 9th.]

The circulars and secret orders of the Ministers Calemande and Zambrano, and of the Inspector General of the Royalist Volunteers, Carvojal, are producing their fruits in Spain. At Madrid Ferdinand was to have been dethroned, perhaps assassinated, and replaced by Don Carlos; the Ministers Ballesteros, Salmon and Salazar, and all the liberals of the capital were to have been massacred and their houses pillaged; the inhabitants of the infamous quarters of Madrid having been hired, were to co-operate with the Royalist Volunteers in these famous exploits. Happily on the 24th of September, the day fixed upon by the conspirators, the plot was discovered just as it was to have broken out. The streets were filled with soldiers, the public places were transferred into bivouacks and the arrests began. At Oviedo, assassins, organized by the Bishop, ran to the depot of arms to seize them; and had not the commandant of the port made an honorable resistance, all the liberals would have been pitilessly massacred. At Seville the volunteer royalists were disarmed, as a wise precaution. In all the provinces, the priests and monks were preaching to the people, exhorting them to make a St. Bartholomew massacre of all the liberals.

Arrests continued at Barcelona. The Carlists of Catalonia, whom the Count d'Espagne disarmed when Ferdinand put down the rebellion in that province, have resumed their arms by the orders of the same Count, and in compliance with them a regiment of royalist volunteers had been raised at Barcelona. The Colonel and commandants are known to be the most inveterate apostolicals in all Catalonia. Noblemen's servants, dependants on the church, and people recruited by the monks, were enroled in this corps. No honest working men were among them. The Count had given orders to let no constitutionalist go abroad, and to fire on all such as left their *communes.* Fifty of them had been arrested at Barcelona. All the officers of the old constitutional militia supposed to have any influence, had been arrested; part had been imprisoned at Mount Joui and part in the citadel. Several Frenchmen had been arrested at Barcelona. They claimed protection from the French Consul, but he could not interfere in their favor. They were set at liberty by the exertions of their friends. *Centinel.*

LATEST FROM SPAIN.—The brig Plato, Capt. Bradford, arrived at this port yesterday from St. Sebastian, whence she sailed on the 15th October. Capt. Bradford informs that the publication of newspapers at St. Sebastian had been suppressed by government. We learn, however, verbally from Capt. B. that Spain was in a great ferment—that men of character and influence were daily leaving Spain for the frontiers of France, and he was informed by his merchant that several arrests of influential individuals had taken place at Madrid, and that a Spanish force was collecting at Bayonne, where 12,000 men had already assembled, ready to take advantage of the first favorable moment to march into Spain. It was evident that a crisis was at hand, and the Government were taking active measures, by fortifying, &c. to meet the threatened revolution. Her Majesty, the Queen of Spain, had given birth to a daughter to the great joy of his Majesty.

Capt. Bradford, furnished Mr. Topliff with Bordeaux papers to the 5th Oct. inclusive from which we have made the following extracts, being all of interest they contain.

Lisbon, Sept. 28. Two vessels arrived here to-day from Rio Janeiro, but they bring no news of importance. Our Government, however, feared the contrary; for immediately on their arrival, and before any communication was had with the inhabitants, the Captains and even the passengers were arrested, their effects minutely examined, and they were interrogated with the utmost strictness; but, as nothing appeared against them they were set at liberty at the end of four days, with a caution to be silent. Consequently they are careful to withhold all information.

The French papers are still prohibited; this is exceedingly vexatious, especially as it relates only to those of France.

It is reported that Don Miguel intends to make a tour through the provinces; it is not however generally believed.

M. Saravia, attached to Don Miguel's legation at London, who has been here for some time past, sailed on the 13th inst. in the packet for England. It is said that he is the bearer of credentials for M. le Compte da Ponte, at Paris, in order that the latter may present himself, in the name of Don Miguel, to Philip 1., who is authorized to acknowledge him. What felicity, what an honor to France and her King! *Centinel.*

The Committee of the French Chamber of Deputies appointed to consider and report on the proposition of M. Destut de Tracy, for the abolition of the punishment of death, reported at length on the 6th *against* the *total* abolition of that punishment, but in favor of its abolition in very many cases. The report dwells upon other important mitigations in the penal code, and concludes with a recommendation that the government should take measures to reform this code, and meanwhile that the consideration of the proposition of M. de Tracy be adjourned.

Gen. Bourmont had arrived at Plymouth, England, with a single aid-de-camp from Algiers. He proceeded immediately to Lulworth Castle, the residence of the ex-king.

*** We omitted to credit an article on our fourth page last week, on "Comfort," to the Massachusetts Journal, in which paper it first appeared.

MARRIAGES.

In this city, William Lee, Esq. to Mrs. Ann McLean widow of the late John McLean, Esq.; Mr. John Ball to Miss Eliza Richards.

In Cohasset, Mr. William Livermore, of this city, to Miss Sarah C. Lawrence, of C.

In Saco, Mr. Isaac W. Talbot, of Newburyport, to Miss Abigail S. Perkins, of Biddeford.

In Saco, Joseph Adams, Esq. Counsellor at Law, of Portland, to Miss Sarah Bigelow.

At Philadelphia, by the Rev. G. T. Bedell, D. D. the Rev. Matthew H. Henderson, Rector elect of Trinity Church, Newark, (N. J.) to Eliza H. M'Farlane, of the Island of St. Croix.

In Washington City, Gen. Daniel S. Donelson, of Tennessee, to Miss Margaret, daughter of the Hon. John Branch, Secretary of the Navy.

In England Oliver Stone, Esq. Merchant of London and New York, to Anne, fourth daughter of the late Benjamin Whitehouse.

DEATHS.

In this city, Mrs. Sarah Burr, widow of the late Mr. George T. Burr, aged 29.

In the Chelsea Hospital, Mr. George Hawkins, of Salem, aged 65.

In Plascow, Russia, a husbandman named Michofsky, aged 165; his mother lived to 117, and one of his sisters to 112.

BEARD'S SERMONS.

PROPOSALS FOR PUBLISHING
SERMONS, ACCOMPANIED BY SUITABLE PRAYERS,
DESIGNED TO USED IN FAMILILS.
From the Second London Edition.
EDITED BY THE REV. J. R. BEARD.

This work is the production of Living ministers of the Unitarian denomination in England.

Advertisement to the first London Edition.

"The present volume has been prepared for the press under the conviction that an attempt to bring the influences of religion into intimate connexion with the intercourses of private life, could never be unseasonable; and in the hope that a new publication, avowedly recommending the observance of Domestic Worship, might, in unison with some novelty in its plan, draw the attention of religious professors to the important duties of family piety, and, under the Divine blessing, prove a means of extending, in some small degree, the prevalence of vital and personal religion.

"In the selection of the compositions of which the volume consists, two objects have been proposed to provide discourses, fitted to benefit the heads of families in their private meditations; and others, suited to be read aloud in the miscellaneous assembly of the family circle.

"The Editor deems it an act of justice, to acknowledge the great obligations under which he lies to the ministers who entered so promptly into his views, and have lent him assistance so valuable for carrying them into effect."

Extract from Advertisement to the second Edition.

"In bringing before the Public the second edition of this Work, the Editor has to remark, that at the suggestion of friends, and by the aid of his respected Coadjutors, he has added to each discourse a Prayer, supplied by the several Contributors.

"The Editor is not insensible to the favorable reception given to the First Edition of these Sermons. He trusts, and he has reason to hope, that the discourses may already have proved in some measure conducive to the great objects which they were designed to serve; and if he might, without being thought wearisome, venture to revert to the chief end which he had in view in preparing them for the press, he would urge, with solemn earnestness, upon all heads and masters of families, the observance of the imperative and pleasant duty of family worship.—Guided by the general tenor of the Scriptures, and the general experience of the best Christians, and considering the great ends of the Christian religion, he is fully convinced that in proportion as this duty is observed in a family, in a church, or in a community, in the same proportion will the favor of God rest upon it; and piety, and its constant attendant happiness, be found to prevail in the midst of its members."

Extract from a Review of this Work in the Christian Examiner, No. 41, New Series.

"If our readers will suppose a volume of the Liberal Preacher to have been published at once instead of being issued in monthly numbers, they will have a precise idea of the manner in which this collection has been made. It is in fact the Liberal Preacher of England, containing specimens of the sermons of seventeen Unitarian ministers in different parts of the kingdom. The subjects are of a practical character, without any mixture of doctrinal controversy, as would be expected in a selection designed for use in domestic instruction; and the discourses probably give a fair notion of the every day style and manner of the pulpit among our English brethren. In this point of view the volume is particularly interesting.

"We have read it with great satisfaction. And we recommend it, with confidence, to those who would acquaint themselves with the style of preaching among our brethren abroad, or would possess a book of valuable practical divinity for domestic perusal, or would furnish a parish library with a wholesome work for circulation."

CONDITIONS.

I. The work will be handsomely printed on Superfine paper, and new Pica type, making a volume of 500 pages octavo, the size of the English Edition.

II. The price to *subscribers* will be *two dollars*, bound in boards, covered with cloth. To non-subscribers *two dollars and fifty cents.*

☞ Those who wish to procure this valuable Work at a low price, are urged to make early application, as it is proposed to publish but few, if any, more than may be subscribed for. L. C. BOWLES.

No. 124 Washington-St. Boston.

Nov. 13.

MISS N. FROST, No. 8 School-street, will give instruction in Reading, English Grammar, Geography, Geology, Botany, History, Philosophy, Chemistry, Mathematics, Geometry, Astronomy, French and Latin languages, Penmanship on an improved plan, Needlework of every discription, Book keeping, Drawing, Painting, &c.: in doing which she will avail herself of all requisite assistance.

A course of lessons in *PENMANSHIP*, exclusively, will be given to such as desire it.

Satisfactory references given at the Room, where applications will be attended to, at all hours in the day.

Boston, Nov. 11, 1830.

PRIVATE INSTRUCTION.—The subscriber, having devoted the greater part of his life to the instruction of youth, would be willing to receive into his family a few Scholars, *to be fitted for active business, or to become teachers of others, or to be prepared in the languages for admission into College.* The number will be limited to a few, from six to ten lads or young persons, in order that more attention may be given them. Tuition and board will be on moderate terms. DANIEL C. SANDERS.

Medfield, Nov. 1st, 1830.

References.
Rev. Dr. Lowell,
George Brindley, Esq.
Dr. John D. Fisher.

BEARD'S SERMONS. For sale at this office, "Sermons accompanied by suitable prayers, designed to be used in families,—being a compilation of Sermons of living Unitarian ministers in England—edited by Rev. J. BEARD. Oct. 16.

BOARD may be obtained in a small private family without young Children, for a Gentleman and Lady—or two single Gentlemen can have separate apartments and a Parlor if desirable.—The situation is central and every attention will be rendered to make it a comfortable home. Apply at this Office.

Oct. 2.

COUSIN ELIZABETH. Just published by L. C. Bowles, No. 124 Washington Street—Cousin Elizabeth, By the Author of a visit to the Sea Side.

'With gentle yet prevailing force
Intent upon her destined course,
Graceful, and useful, all she does,
Blessing and blest where'er she goes.'

Editor's Note.—The present work is the production of an English lady, the author of the Visit to the sea side. She possesses, in common with Miss Edgeworth, the rare accomplishment of being able so to enter into the character of children, as to compose books for them, which are equally interesting to older readers, as correct and beautiful exhibitions of human nature at a most interesting period. The great charm of what she has written is its truth. Her children feel, act and talk like children. To them therefore, this, as well as her other work, is full of moral instruction; for it introduces them to characters which they can comprehend and sympathise with, and places instantly before them the amiable or unamiable nature of dispositions to which they feel a tendency within themselves. At the same time, it furnishes excellent lessons for parents, by showing what children are, and how they are to be influenced to what is good. It affords fine examples of the manner in which their attention is to be excited, and knowledge conveyed to their minds. And the truth which is beautifully illustrated throughout, that disinterested kindness is the essential requisite in promoting their moral improvement, is equally applicable to mankind in general.

The editor does not fear that he is saying too much, considering the size of this work; for a book which gives so faithful and animated a picture of children, is one of the most pleasing and useful that can be written. It is now published from the original manuscript. The author has shown her confidence in the kindness of our American community in desiring that it should be first introduced to them; and the editor, feeling assured of its favorable reception, has had much gratification in being the means of executing her wish. A. N.

Cambridge, October 3, 1830.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. II.—No. 5.—(New Series.) For November, 1830.

CONTENTS.

Religion illustrated by a comparison of it with other qualities and objects, No. VI concluded—Causes of Indifference and aversion to religion; The Death of Christ—A crucified Saviour necessary; Orthodox Faultfinding with orthodox Preaching; Unitarianism a religion to live by; Unitarian Christianity suited to make men holy—Mr. Gannett's Discourse; Christian Consolation—An offering of Sympathy, to parents bereaved of their children, and others under affliction; State and Prospects of Unitarianism in foreign Countries—England, Ireland, Scotland, France, and Spain; Unitarian Ordination, Dedications, and Installation; Theological School at Cambridge. Nov. 6.

LIBERAL PREACHER, *for Nov.*—Just published by L. C. Bowles, 124 Washington-Street, and J. & J. W. Prentiss, Keene, N. H.; The LIBERAL PREACHER, for November, 1830, containing a Sermon by Thomas Gray, D. D., of Roxbury, Mass.,—"*On Industry, Fervor, and Religion.*"—Rom. xii. 11. Nov. 6.

A. U. A. TRACT—No. 41.—*(First Series.)* This day published by GRAY & BOWEN, 141 Washington-street, Tract No. 41 of the First Series of the American Unitarian Association, "On Prejudice by Samuel J. May."—pp. 16. Nov. 6.

NEW-YORK COLLECTION OF HYMNS, GRAY & BOWEN, No. 141 Washington-street, have just received a supply of the "New-York Collection of Psalms and Hymns, for social and private worship," and are now ready to supply orders for the same.

☞ Societies, and others wishing for this collection can be furnished by the quantity on reasonable terms.

Nov. 6. 3t.

BOOKS MISSING.

Lowth's Translation of Isaiah; Leland's View of the Deistical Writers, 2 Vols.; Campbell's Dissertations on the Gospels, Vol. 1st; Bowring's Hymns; British Poets, Vol. 3d; Life of Jane Taylor, 2 vols.; Life of Mrs. Graham; Contributions of Q. Q. 2 vols.; Christian Disciple, vol. 1st, in boards; Lock Hospital Collection of Sacred Music.

☞ Any person having in his possession either of these works belonging to the subscriber, is respectfully requested to return the same to him, or leave it at this office. HENRY WARE, jr.

Cambridge, Nov. 6th.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the nineteenth day of October, A. D. 1830, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book the Right whereof he claims as Author and Proprietor in the words following, *to wit:*

"Tales of Travels West of the Mississippi. By SOLOMON BELL, late keeper of the Traveller's Library, Province House Court, Boston. *With a Map and numerous Engravings.*"

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*

Nov. 6. 4t.

UNITARIAN CHRISTIANITY SUITED TO MAKE MEN HOLY. For sale by L. C. Bowles, No. 124 Washington-street, *A Discourse* delivered at the Ordination of the Rev. A. B. Muzzy, as Pastor of the First Church and Society in Framingham, Mass. June 10th, 1830; By Rev. Ezra S. Gannett. Oct. 30.

CHRIST REJECTED. This magnificent Picture by the late Benjamin West, is now open for exhibition in the Athenæum Gallery, where it may be seen daily for a short period, from nine in the morning until sun down.

It is the largest piece ever painted by this celebrated American Artist, and has been unequivocally pronounced by artists and the best judges, to be the greatest of his numerous peformances. Ten thousand Guineas were offered to Mr. West for this picture, which he declined accepting. It was exhibited in Pall Mall under the patronage of the King, and the receipts amounted to twelve thousand pounds sterling; and in New York, Philadelphia and Baltimore, it has been visited by upwards of sixty thousand persons, within the few last months.

Admittance 25 cents. Children half price.

A Pamphlet explanatory of the subject, may be had at the Exhibition Room. Price 12 1-2 cents.

Sept 11. tf.

A CARD. Mr. Hooton (Organist at the Rev. Mr. Parkman's Church) informs his friends and the public, that he continues to instruct in the theory and practice of music, on the Organ, Piano Forte, and also in singing; and trusts, from his long experience, he shall be able to give satisfaction. He has an Organ added to his room for the convenience of those who would wish instruction on that instrument. Mr. H. will wait on pupils at their residence or attend them at his Room, 164 Washington-street, over S. H. Parker's Library. 3m. Sept. 11.

SELECTED POETRY.

[From the Episcopal Watchman.]

MISSIONS.

Light for the dreary vales
Of ice bound Labrador!
Where the frost king breathes on the slippery sails,
And the mariner wakes no more;
Lift high the lamp that never fails,
To that dark and sterile shore.

Light for the forest child!
An outcast though he be, [smil'd,
From the haunts where the sun of his childhood
And the country of the free;
Pour the hope of heaven o'er his desert wild,
For what home on earth has he?

Light for the hills of Greece!
Light for that trampled clime
Where the rage of the Spoiler refused to cease
Ere it wrecked the boast of time;
If the Moslem hath dealt the gift of peace,
Can ye grudge your boon sublime?

Light on the Hindoo shed!
On the maddening idol-train,
The flame of the Suttee is dire and red,
And the Fakir faints with pain,
And the dying moan on their cheerless bed,
By the Ganges lav'd in vain.

Light for the Persian sky!
The Sophi's wisdom fades,
And the pearls of Ormus are poor to buy
Armor when death invades;
Hark!—Hark! 'tis the sainted Martyr's sigh
From Arrarat's mournful shades.

Light for the Burman vales!
For the islands of the sea!
For the coast where the slave-ship fills its sails
With sighs of agony,
And her kidnapp'd babes the mother wails
'Neath the lone banana tree.

Light for the Ancient Race
Exil'd from Zion's rest!
Homeless they roam from place to place,
Benighted and opprest,
They shudder at Sinai's fearful base,
Guide them to Calvary's breast.

Light for the darken'd earth!—
Ye Blest, its beams who shed,
Shrink not, till the day spring hath its birth,
Till wherever the footstep of man doth tread,
Salvation's banner spread broadly forth
Shall gild the dream of the cradle-bed,
And clear the tomb
From its lingering gloom
For the aged to rest his weary head.

MISCELLANEOUS SELECTIONS.

PRIVATE LIFE.

We have lately perused with pleasure a work of fiction, entitled "Private Life," containing some graphic delineations of character and just views on many important topics. We extract the following, and doubt not, that our readers may find a very accurate resemblance of a character, frequently to be seen among us, of a young lady, of little experience and much fervor, busying herself in condemning, admonishing, or striving to convert people older, wiser, and better than herself. While, in the gentleness, good sense, and unaffected piety of her pastor, they may see, at once, an attractive exhibition of some of the choicest Christian graces, and an example of the most effectual method of rebuking that assurance and impertinence, which are indeed the real fruits of ignorance or inexperience, but are often mistaken for religious zeal.

"Downright decision, by the young and inexperienced, on things which only experience can teach, is the credential of vain impertinence."

"Humility and love constitute the essence of true religion." LAVATER.

Mr. Mortimer was extremely anxious to check the growth of party spirit in his parish: he had too often seen kindliness of feeling, nay, the very essence of Christianity itself, melt away under its influence, not to deprecate its effects: but it required all the sobriety of his judgment, and all the reality of his piety, to effect this object: for even in the little community of Elton it was no easy task;—even there might be found specimens of many classes—indifference mistaking itself for moderation—worldly-mindedness for sociality—spiritual pride for religious earnestness. Some were afflicted with rather a superfluous dread of being righteous overmuch—others were so intent upon christianizing the world around them that they forgot the necessity of christianizing their own hearts. Mr. Mortimer's natural intelligence and good sense were quickened by the strong sympathy he felt for his flock as a pastor; absurdities which might have amused him as a philosopher, affected him as a Christian; he saw quickly and clearly into character, and applied the rein or the spur according to the necessity of the case; and his remonstrances, though frank and energetic, rarely offended, for they were offered in the very spirit of Christian love.

A young lady had lately become a resident in his parish, who called his pastoral vigilance into exercise. She was distantly related to Mrs. Bentley; and being an orphan, with a comfortable independence, came to reside under her roof as a boarder. Miss Musgrave was in some degree influenced in her choice of a residence by a benevolent recollection of Mrs. Bentley's limited income, and a kind desire of adding to the comforts of her declining life. Such an event in that lady's history was not likely to be passed over as a commonplace occurrence: it excited a considerable sensation in the village; and those whom experience had familiarized with Mrs. Bentley's misty mind and dusky parlor were fully competent to appreciate the benevolence of Miss Musgrave. She was not, however, solely influenced in her choice of a home by personal kindness for Mrs. Bentley. She considered the village of Elton a field for usefulness; for Miss Musgrave was one of those officious young persons who make it a point of conscience to instruct every body they meet, upon religious matters: she assumed a sort of religious dictatorship,—a right to inquire into, direct, and regulate the spiritual concerns of all her acquaintances. It might have been supposed, that the scriptures were a closed casket, of which she only had found the key; for the most domineering monk in Christendom could not have been more decisive and dictatorial. Her lessons were addressed not merely to the young, *that* could have been borne; but to mammas and papas, to the old and gray-headed; and as her notions were crude, and her opinions evidently formed without much reflection, it was somewhat preposterous to see her mistaking her own dark lantern for a sunbeam which was to enlighten the world. Naturally restless, she was by no means free from that love of novelty and excitement, which is to be found in the circles of the gay and frivolous: it took a different turn, and had a far higher object, but the appetite for variety was much the same. Now these mistakes were the more to be lamented, because Miss Musgrave had the cause of religion really at heart: her time, talents, and energies, were devoted to the "one thing needful;" and her example would have been beautiful and beneficial, had not the dictatorial dogmatism of her manner counteracted its healthful influence.

"Have you been introduced to Mr. Mortimer?" inquired Mrs. Grenville, when Miss Musgrave returned her call.

"No, I was from home when he favored me with a visit," replied Miss Musgrave: "pray, is he a man of any piety?"

"Mr. Mortimer is exemplary in every respect," observed Mrs. Grenville: "we should be most ungrateful not to value him."

"Indeed! I never heard him spoken of as a decidedly pious character," said Miss Musgrave; "but if he be so, you have reason for gratitude. I am sure the parish of Woodlands, where I have been visiting, is in a lamentable state of darkness."

"What, under Dr. Burke's care, with the bible, and our excellent liturgy!" exclaimed Mrs. Grenville, in a tone of surprise.

"Dr. Burke is a man of talent," resumed Miss Musgrave, "but as ignorant of the gospel truth as a child."

Mrs. Grenville, who had been accustomed to think with admiration of Dr. Burke's talents, and with reverence of his piety, listened with unfeigned astonishment; but as she was about to express this feeling, the door opened, and Mr. Mortimer was announced. After a little general conversation, Miss Musgrave instituted an inquiry into the state of the parish.

"Are your schools flourishing, Sir?" said she, addressing Mr. Mortimer: "so much of these things depends upon management: I put those at Hartwell upon a much better plan during my residence there; and I shall be happy to lend my assistance here."

Mr. Mortimer bowed.

"My excellent friend Mr. Mellish was most indefatigable with respect to schools," continued she.

"And who is Mr. Mellish?" inquired Mr. Mortimer.

"A most valuable young man, indeed," replied Miss Musgrave: "the only pious clergyman in Westbury."

Mrs. Grenville was absolutely startled,—all the clergy of that large town, deans, canons, vicars, rectors, and curates, condemned without mercy, in one sweeping phrase.

"The rest are mere worldly men," pursued Miss Musgrave, in the most decided tone imaginable.

"You have strong grounds, of course, for an accusation of so grave a nature," said Mr. Mortimer, "for a term of more absolute condemnation could scarcely be found: some neglect of duty has probably come under your own observation."

"Why, not exactly," returned Miss Musgrave: "there is no want of outward decency and decorum, but they are merely respectable men."

"A clergyman respectable without piety, is somewhat a paradox to me," observed Mr Mortimer.

"The distinction may not be obvious to every one," replied Miss Musgrave, "but to me it is perfectly intelligible; indeed, the mind must be spiritually enlightened before these things are seen in their true colors, and in all their bearings."

Mr. Mortimer, wishing to give a different tone to the conversation, took up a volume of Dr. —— Lectures, and inquired whether Miss Musgrave was acquainted with them.

"No," returned she, "I do not read largely,—indeed I find books but blind guides: we must profit by very different teaching; and I should not expect to find much that was satisfactory in this work," continued she, turning over the leaves with a supercilious air; "though I believe the Bishop of —— to be a learned man, and a very worthy, well intentioned person, acting up to the light he has: but I fear he is very ignorant of real religion. The veil, poor man, is not yet removed from his heart."

And this was said of a champion in the cause of Christianity, whose works will live forever;—whose life is in complete harmony with his principles, and by a young woman of the *ripe* age of twenty-two. As Constance listened to the oracular tone in which all this was said, and contrasted it with the youthful face and figure of the speaker, it appeared to her so ridiculous, that she could scarcely repress a laugh.

"My dear young lady," said Mr. Mortimer, addressing Miss Musgrave, "you will perhaps imagine, that I am premature in claiming, at this early stage of our acquaintance, the privilege of a pastor; but do you weigh well the full force of your own decided and exclusive phraseology? These sweeping censures, and rash conclusions, would be incompatible with true Christian humility at any age; at yours, pardon my sincerity, they are preposterous."

Miss Musgrave colored a little, but replied, that whatever offence it might give, the truth ought never to be suppressed.

"I reverence the principle," observed Mr. Mortimer; "but in setting up a standard of our own, by which the piety of the whole Christian world is to be measured, by indulging in personal reflections and reprehensions, by deducing the most uncharitable inferences from slight premises, do we forward the cause of truth? Besides, you know, it has been said, that truth is the offspring of unbroken meditation, and of thoughts often revised and corrected. Do you think you have had quite time enough to revise and correct yours? I assure you, though I am bald and gray headed, it is a work with which I am still busy." Miss Musgrave appeared slightly embarrassed, and after expressing her regret that their *views* appeared to differ so materially, soon rose to take leave.

"Well, I hope," said Constance, as the door closed, "that I shall never adopt any views that foster presumption and extinguish charity. What a disagreeable person she is!"

THE FATHERS OF NEW-ENGLAND.

We extract the following eloquent and beautiful passage from "An Historical Sketch of Watertown," by the Rev. CONVERS FRANCIS.

We live at a period of patriotic remembrances. It has become the fashion of the times to gather up memorials of the fathers of New England. A more general interest, than ever before, is felt in tracing their footsteps, and in searching their records. This feeling is one of the manifestations of the pleasure we naturally find in the exercise of that wonderful power of retrospection, which enables us almost to antedate our lives, to merge the distinctions of time in a sense of fellowship with the past, to overleap the barriers of years and centuries, and to add to the short span of our own days the days of those who have gone before us. But besides this, it is our good fortune, that the ties of association with the memory of our ancestors are, in a remarkable degree, minutely local. Not only is their general history, in its whole extent, so recent, comparatively, that we are able to trace it in clear and distinct lines quite up to its commencement, without being lost in the shadowy regions of conjecture and fable, but we can identify the men and their doings with the smallest subdivisions of the republic, with our towns and hamlets. Our whole land, in all its youthful strength and vast resources, is a monument to the Pilgrims, who, when they began their cheerless work, would have deemed it the wildest dream of romance, had they been told of the mighty edifice which was to be reared on their labors, and who toiled and suffered with strong patience, and with a trust in God that never wavered. But, below these magnificent views, there are other reminiscences, which, if they have no grandeur, are not without interest and value. With the names and the deeds of our fathers we can associate the green fields and the beautiful groves of our villages, the virtues and the enjoyments of an industrious neighborhood, the schools at which our children seek instruction, and the sanctuaries where we call upon the name of our God. Our recollections become domesticated feelings, and have a lodgement among our most familiar possessions. Our daily walks seem almost overshadowed by the presence of a past generation; for their footsteps have not long disappeared from the places, which, in the midst of the cares and pleasures of common life, we recognise and love as our homes.

The character of the Puritans has of late been a favorite topic, both among ourselves and in England. Its peculiarities have been traced with felicitous skill, and its merits portrayed with powerful eloquence, by some of the most gifted writers of our times. The men of this generation stand in a position favorable for doing justice to its claims. We are sufficiently remote from the excitement, in which the Puritans lived and acted, to estimate fairly their excellencies and errors, the value of their labors, and the consequences of their principles. It cannot be a matter of wonder, that two centuries ago they should have been the objects of bitter sarcasm and abusive reproach, when we consider that their faults were precisely such, as would naturally be met with the most unsparing hostility, and that they themselves in some cases manifested but little forbearance in applying epithets of infamy to their adversaries. The nature of the contest, in which they were so deeply concerned, was adapted to bring out the sharp, stern, uncompromising qualities of human character, to confound a zeal for trifles with a zeal for essential principles, and sometimes to engage the aid of unholy passions in a holy cause. We can hardly be much surprised, therefore, at the foul asperity with which Parker, Whitgift, Dugdale, and others of that day, spoke or wrote of the Puritans,—the poor and pitiful abuse which they heaped upon men, who were struggling for sacred rights against the strong arm of power. We may not conceal or deny their faults; but, at the same time, we may not forget the provocations they endured. We may not forget the iniquitous proceedings of the High Commission and the Star Chamber, those disgraceful instruments of cruel persecution, which brought their terrors to bear on the crimes of not wearing a white surplice, of not baptising with a cross, and of refusing to kneel at the sacrament. We cannot but remember, that the Puritans were goaded, oppressed, and held in contempt under Elizabeth, who was just as much a Protestant as was necessary to make herself a pope, and no more; that their hopes of protection were grieviously disappointed by James, that notable professor of kingcraft, who had said, when in Scotland,—"As for our neighbor kirk of England, their service is an evil said mass in English,—they want nothing of the mass but the liftings,"—but to whom the possession of the sceptre suddenly taught the bad lessons of intolerance towards all who would not conform to that same kirk; that, under the first Charles, measures were dealt to them, scarcely milder than those of the Inquisition; and that the second Charles paved the way to his restoration with promises to them, which he never meant to keep. These and similar circumstances rise to our remembrance, when we are told of their hard and offensive qualities; and we are disposed to pardon much to the feelings of wronged and injured man.—For the want of that amenity, which imparts a fascinating grace to life and manners, there was an ample atonement in the good which these men effected by their moral heroism in the cause of God, and of the rights of humanity,—by the spirit of self-sacrifice, with which they threw themselves into the pass where the best interests of man were to be defended. It is easy enough to turn into ridicule their harsh and untractable temper, their rigorous adherence to unimportant peculiarities, and their extravagance of religious zeal. But, while these grew out of temporary circumstances, and were shared perhaps in quite an equal degree by the adversaries, from whom the reproach comes, shall we forget that these men sowed that precious seed, from which has sprung the rich harvest of blessings enjoyed by our community? Shall we leave out of the account, that, scorned and flouted as they were by the proud hierarchy of their land, they were still the trusty guardians of that vital principle of freedom, the claims of which have since been so widely felt and respected? The world owes them much; and the progress of time and events is continually developing more distinctly the amount of the obligation. It is not strange, indeed, that while the prejudices of party strife were fresh and strong, it should have been said of the Puritan,—"As he is more generally in these times taken, I suppose we may call him a church-rebel, one that would exclude order, that his brain might rule." But the dispassionate judgment of England's philosophical historian, at a later day from a better point of view, has declared the truth of the case in a memorable acknowledgment; "So absolute," says he, "was the authority of the crown, that the precious spark of liberty had been kindled, and was preserved by the Puritans alone; and it was to this sect, that the English owe the whole freedom of their constitution."

But the Puritan character is too wide and fruitful a topic for this place. Its essential elements were noble and praiseworthy. It was the form taken by the strong action of mental energies, not always wisely guided, but aiming with untired perseverance at exalted objects. At the period when New-England was settled, the Puritans had for many years been growing in numbers and strength. But the hope of religious liberty, from time to time disappointed, was so far crushed, that at length many of them turned their eyes away from home, and fixed them on this western region, then lying a mere wilderness under the shade of deep forests, and trodden by no human foot but that of the savage.—The enterprise was, strictly speaking, an ecclesiastical concern, and presents the singularly striking case of a nation receiving its existence distinctly and wholly from religious causes. Our fathers loved their native land with fond affection; they had become attached in no ordinary degree to the soil on which they trod; all the charms of domestic and local associations were there,—their pleasant firesides, and their beautiful fields. They endured and forbore, till endurance and forbearance were in vain. It must have been by a strong moral effect, that they could resolve, in the cause of what they believed to be religious truth and freedom, to sever the ties that bound them to their homes, and to seek a refuge on these shores. While wind and waves were bearing them onward, doubtless they looked back with the exile's feeling to their father-land; and had they not loved the rights of conscience and their duty to God better than that land, the hearts of the stoutest must have sunk within them. While they were laying here the foundation of a structure, destined to rise in beauty and greatness of which they could form no conception, they struggled with want and sorrow, and died in loneliness, but in strong faith.—When we read the simple, pathetic, and almost childlike story, which they tell of themselves and their doings, we cannot but wish that the veil might have been lifted from the future, and that they might have enjoyed a cheering foresight of the abundant good, that in the course of God's providence was to crown their labors. But the memorial of these undaunted Christians was not forgotten before God. The shield of Heaven was extended over the infant colony, till "a little one became a thousand, and a small one a strong nation."

CITY OF BRUSSELS.

This city, which seems again destined to be the theatre of strange events, has at the present moment a population of 80,000 persons, and shares with the Hague the distinction of being the capital of the Kingdom of the Netherlands, and it is, after Ghent, the most important place in Flanders. During the wars of the 17th and 18th centuries, of which the Netherlands were the principal scene, Brussels underwent its share of suffering. In 1695 it was bombarded by Marshal Villeroy, when 14 churches and 4000 houses were destroyed. After the battle of Ramilies, it surrendered to Marlborough, but it was taken by the French under Marshal Saxe in 1748, and restored at the peace of Aix-la-Chapelle. During the revolutionary war, it again fell into the hands of the French, to whom it remained subject till the peace of 1814. While under their Government, it was made the seat of a Court of Criminal and Special Justice, a Chamber and Tribunal of Commerce, and a Court of Appeal for five Departments. Most of these privileges are still retained, and it shares with the Hague the meetings of the States General.

Brussels has always been eminent as a manufacturing town. The making of lace alone gives employment to upwards of 10,000 persons. It is also celebrated for the manufacture of camblets, carpets, and carriages, which are equal to those of London in cheapness and elegance. It also enjoys a considerable share of commerce during the canals of the Scheldt. The present flourishing condition of the city is also owing to the great influx of foreigners, particularly French and English. To the latter it has been peculiarly attractive, from its contiguity to the plain of Waterloo, and we believe it at one time had 5,000 English residents of wealth and distinction within its confines. As early, indeed, as the time of Cromwell, it was marked in the annals of England as being the chosen residence of Charles II, and of his brother James II, during the greater part of their exclusion from their native country. The interior of the town itself offers much to attract strangers. In the new part of the town the streets are spacious and airy, and the custom of painting the outside of the houses with some lively colors presents an agreeable variety to the eye. There are many good squares, which seem to have been the theatre of the late transactions. The principal are, the Place Royale, the Great Market, the Place St. Michael, the Corn Market, and the Grand Saloon. Of these the Great Market Place is the finest, and, although of different styles of architecture, its general effect is exceedingly pleasing. The Fish Market, though erected but a few years, is one of the neatest in Europe.

There is also a market for frogs, which are brought alive in pails and cans, and prepared for dressing on the spot. The hind limbs, which are the only parts used, are cut from the body with scissors, by the women who bring the animals for sale. The favorite place of recreation is the Park. It is a large pleasure ground adjoining the Palace, laid out with great taste, planted with a variety of fine trees and shrubs, and diversified with lawns ornamented with fountains and statues. In the centre is a fine basin, stocked with gold and silver fish. On each side of the principal walk is a valley, planted so as to exclude all annoyance from the sun. A fountain in one of these is marked with an inscription, stating that Peter the Great, during his residence here, sat down by its margin to drink a bottle of wine. Another version of the story is, that he fell into it while strolling through the Park after dinner. Both may be true. The Palace of the States General is a magnificent building, supported on pillars of the Ionic order. Its entrance leads to a spacious hall, on each side of which is a noble staircase—one conducting to the Chamber of Peers, the other to that of the Deputies. The latter is a semi-circle, with a capacious gallery for the people, who are freely admitted, both male and female, to hear the debates. The Town Hall is a beautiful gothic building, but so irregular that its tower stands at a great distance from the centre. It is 364 feet high, and surmounted with a statue of St. Michael, in copper gilt, 17 feet high. The statue turns on a pivot, and serves as a vane to show the direction of the wind.

The Orange Palace, generally called La Vieille Cour, was formerly the residence of the Governors of Belgium, but is now occupied as a museum and library, and cabinet of natural history. There is also a botanic garden, containing 4,000 exotics. The Philosophical College, which has been but a few years in existence, is founded on a liberal scale. The great hall is capable of accommodating 1200 persons. Each student has a room furnished at the expense of the Government—all the courses of lectures are gratuitous, and stipends are allowed to a number of pupils, whose means are not adequate to defray the moderate expenses of their board. The principal Church is that of St. Gudule, erected on an eminence, and adorned with towers, which command an extensive prospect. The Church of St. Augustine Convent was used as a hospital for the British troops after the battle of Waterloo. It is now applied to the use of the Dutch Protestants in the forenoon, and at noon to the English. The Dutch service is attended by the King and royal family, when the court is resident here. The cemeteries are detached from the Churches, being outside the Boulevards.—David, the French painter, is buried in that without the gate of Louvain. In the village of Lacken, about half a league to the North of Brussels, is the splendid Palace of Schoenburg, originally intended for the reception of the Governor of the Netherlands. During the reign of Napoleon it was occasionally his residence, as also that of his brother the late King of Holland: and is a favorite abode of the present Royal Family. The interior of the Palace is laid out in a style of great magnificence. A subterraneous grotto, and some temples connected with it, are much admired. The most interesting object to an Englishman in the vicinity of Brussels, is the field of Waterloo, and from the immense number of visiters to that celebrated plain, it must have proved a source of the greatest profit to the inhabitants. Brussels is about 155 miles from Paris, and 23 from Antwerp.

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